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INDIAN NOTES AND MONOGRAPHS

EDITED BY F. W. HODGE

VOL. X No. 8

A SERIES OF PUBLICATIONS RELATING TO THE AMERICAN ABORIGINES

A MOHAWK FORM OF RITUAL OF CONDOLENCE, 1782

BY

JOHN DESERONTYON

TRANSLATED, WITH AN INTRODUCTION,
BY

J. N. B. HEWITT

NEW YORK
MUSEUM OF THE AMERICAN INDIAN
HEYE FOUNDATION
1928

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A MOHAWK FORM OF RITUAL OF CONDOLENCE, APRIL 9, 1782

BY

JOHN DESERONTYON

TRANSLATED, WITH AN INTRODUCTION,

BY

J. N. B. HEWITT

FOREWORD

THE interesting Mohawk manuscript herein reproduced in facsimile, accompanied with both a literal and an interlinear translation by Mr. Hewitt of the Bureau of American Ethnology, belonged to the estate of William Kirby of Ottawa, to whom it and other documents came down from Colonel David Claus (sometimes written Claesse), who was probably a native of the Mohawk valley, New York, where he early acquired a knowledge of the Iroquois language and was in consequence attached as interpreter to the department of Sir William Johnson, Superintendent General of Indian Affairs, later marrying Johnson's daughter and becoming his Deputy. Claus translated into Mohawk *The Order For Morning and Evening Prayer*, published in Quebec in 1769, and revised and republished in 1780. Claus died at Cardiff, Wales, in 1787.

The Deserontyon manuscript was acquired at a sale in New York, November 30, 1925, for the late James B. Ford, who added it to the library of the Museum which bears his name.

INTRODUCTION

THIS manuscript briefly records a naïve specimen of the class of traditional literature relating to the ceremonial side of the League of the Iroquois, which arose when the disintegrating pressure of European culture on the integrity of the institutions of the League became increasingly evident to the intelligent leaders of the Iroquois peoples. The immediate effect of this realization of ritualistic disintegration was a pronounced striving for the preservation of the usual, customary forms and content of the several sacred rituals and chants employed in League ceremonials.

In his *Iroquois Book of Rites* Mr. Horatio Hale makes use of four such manuscripts. There are, indeed, several others known to the writer. So, of examples of attempts to record even faulty outlines of certain essential rituals of the League for purely mnemonic purposes there is a goodly number extant. Of these some are written while others are pictographic. It is seemingly apparent that so much solicitude for the preservation of the historical traditions has not been shown. So no known recorded examples of these are found previous to 1880.

Of the history of the recorder of this manuscript, Captain John Deserontyon, the present writer knows

comparatively little. But this much may be said, that judging solely from his name, his tribal affiliation, and the dates at which his name receives notice in available documents, there appears sufficient reason for identifying him with the Captain John *Deserenton* (*Desetontyon* and *Deserontyon* being other spellings of the name) who with the celebrated Captain Joseph Brant was a delegate from "the Mohawk Nation of Indians residing in the province of Upper Canada, within the dominions of the King of Great Britain" to attend a treaty at the city of Albany, N. Y., on March 29, 1797, "to enable New York to extinguish the title of the said Indians to all lands therein," and who sold for a total sum of $1600 all the right and title of these Mohawk to lands in New York state. This identification indicates that he was not a Caughnawaga Mohawk. In the preceding year, 1796, the Caughnawaga and the St. Regis Indians on May 23 held a treaty with Commissioners of the State of New York in New York City for the sale of their lands. At this treaty the Caughnawaga were represented by two chiefs, and the St. Regis Indians by one and by an interpreter, Mr. Gray; but John Deserontyon was not mentioned in connection with this treaty, and so the present writer infers that he belonged to the Mohawk of the League of the Iroquois who at that time still retained much of their ancient lore.

It must be noted that this manuscript regards the so-called Seven Nations of Canada and the Caugh-

nawaga of Canada as constituting a social organic dualism such as that contemplated by the Constitution of the League of the Iroquois. The Iroquois tribe and the Iroquois League of tribes could take public action only through the functioning of a dualism of organized groups of persons of common blood. One of the two complementary groupings of persons of blood kinship (either by descent or by legal fiction) represents the Female Principle in Nature, the Mother typifying Womankind as distinguished from the Male Kind; the other of the groupings of blood kindreds represents the Male Principle, the Father typifying Mankind as distinguished from the Female Kind, of the human race. The Mother Group in a tribe is composed of a Clan or a Sisterhood of Clans; the Father Group in a tribe is composed of a Clan or a Sisterhood of Clans. The League is composed of like units. The Mother Group in the League is composed of a Sisterhood of tribes; the Father Group is composed of a Sisterhood of tribes.

But, the so-called Seven Nations of Canada were not in any practical sense organic "nations" or "tribes," within the meaning of Iroquois regimentation. At first some were merely wandering emigrant bands from a number of well-known tribes—some historically known, others not. Originally, these Seven "nations" or bands were composed of the Skighquan (i.e., the Nipissing band), the Estjage (i.e., the Saulteur or Chippewa band), the Assisagh

(i.e., the Mississauga band), the Karhadaga (unidentified), the Adgenauwe (unidentified), the Karrihaet (unidentified), and the Adirondax (i.e., the Algonquin, although this appears to be a very modern application of this name). Thus it is seen that the four known bands are offshoots from well-known tribes which are historically known as forming distinct communities with independent political organizations; all the known bands are of the Algonquian stock.

Conversely, the Caughnawaga of the manuscript were originally composed of exiles, refugees, and disloyal emigrants from the Five Confederated Tribes of the Iroquois in what is now New York state.

These brief comments may help to explain some of the peculiarities of the manuscript. An odd innovation appears in the use of the term "wampum-belt" at the end of the 2d and the 3d paragraphs of Part One, and at the end of the 2d paragraph of Part Two. This change is not at all traditional and betrays a lack of exact knowledge of the ritual which the recorder was seeking to write out. The reference to the use of wampum at the close of the paragraphs shows that the manuscript was intended to record the ritual which the present writer has called the Requickening Address of the Council of Condolence and Installation of the League. No other ritual employs wampum in any form. In historical times the vocable "word" is employed to represent each unit paragraph of this address and is

tokened by one or more strings of wampum, the color of the wampum beads being proportioned in accordance with the content and purpose of the said paragraph. The authentic traditional account of the founding of the League shows that in the days of Deganawida and Hiawatha the quills of feathers and the twigs of the elderberry bushes, cut to suitable lengths and strung, were employed as are wampum strings in modern times.

There is also a marked departure in the term of address used between the two sides in this manuscript: either side addresses the other as "my brother," in the vernacular, "we two are brothers." But this form of address discards the authentic dualism, "Father-Mother," by disregarding the ritualistic relationship subsisting between the two sides. The authentic terms with their synonyms express the Fatherhood and the Motherhood relationship subsisting between the two sides. The speakers of the Mother Side address the Father Side by the term *akatoñ'ni'*, or by its distributive form *akatoñni''so^{n}'*, which signifies "my father's kinsmen," i.e., the group of men and women who are symbolically males. Conversely, the speakers of the Father Side address the Mother Side by the term *goñyĕñneta''kwe^{n}'*, which means "my weanling," because symbolically the Mother Side is the side of the children.

The phrase "The Forepart of the Ceremony" is the name applied to stated preliminary rites which

must be performed at the edge of the forest, consisting of a Chant of Welcome by the mourning side and the first three unit paragraphs of the Requickening Address spoken to the mourning side by the unaffected side. But of these, outside of the phrase just mentioned, there is nothing in the manuscript.

Another amusing innovation of the manuscript is the naïve statement that the "Gorah," or Indian Agent or Superintendent, fully agrees with the celebrant in the recital of the ritual; such a change could come only where the white man's officer dominated the affairs of the natives.

The use of the name *Tekarihoken*, which is that of the chief who is first on the list of the original Mohawk League officials, has reference to the presiding officer of the tribal council, but of course not "the head-chief" of the tribe. So the name is used officially sometimes for the entire tribe.

It is learned that *Tier Asarekowa* died March 25, 1782, at the age of sixty-two years. This Peter Asarekowa seems to be the chieftain mentioned in the manuscript.

J. N. B. Hewitt

TRANSLATION

Lachine, April 9th, 1782.

We of Caughnawaga, may we give utterance to our voice, we, the Tekarihoken [the Mohawk], we, whose clans number three, we, whose settlements number 2, concerning what befell him in person, him, the Seven Nations (of Canada) in number, in that he now died, he who was a chief, he who was Asharekowa [= He, the Great Knife].

1. The first thing is "The Forepart of the Ceremony." The tears, we have borne them elsewhere. And also from his open throat we have dislodged the several lodgments. And also from his outspread mat [his abiding-place], we have wiped away the several blood spots. Thoroughly again have we readjusted the things (there).

Indeed, there a wampum string (is required).

The Gorah [i.e., the Superintendent], Shotsitsyowanen, he and I are unanimous (in this).

None the less, there are many matters.

2. The Second Matter. Go to, my brother, thou, the Seven Nations in number. Now, again, it is an awful thing that has befallen thy person. Now, thou hast lost that upon which thy two eyes rested trustfully, he was a warrior, the establishment of welfare by law was his duty. Now our Master [our God] has withdrawn him again.

That, then, do I remember, I, who am the Mohawk (I, the Tekarihoken), how that they, our grandsires who were, had made it an ordinance; did they not say (that) wherever it might be that one, whose mind is left fresh and untouched, shall at once readjust all the several things again. Now, therefore, my brother, may I say it, I have smoothed over the rough earth whereon, indeed, landed the flesh of him, who was our Business, the late Asharekowa [Great Knife], that is, we as one had him as the embodiment of our affairs, so then that we speak words over the corpse, that is it, he and I, the Gorah, *Shotsitsyowanen* [= He whose flower is great; i.e., the Superintendent], are unanimous.

There (i.e., at this point), a wampum belt (is required).

Many, lo, are the matters in number.

The Third Matter (Rite) in Order.

3. Thou and I are brothers [= my brother]; thou, the Seven Nations (in number). Now, do thou continue listening along as I continue reciting the words (of the ceremony). Did I not intend that only once would I speak words on what has befallen thy person today. May I, therefore, say, my brother (*lit.*, thou and I are brothers) that I again draw together thy people at the place where thou art wont to environ the fire (i.e., around the hearth of the home, as well). And also I have again rekindled thy (Council) fire where all manner of

things come to thee as duties. Go thou forward. Have courage, my brother. Thou hast the charge of public affairs, as many in number as still remain.

Do thou not suffer it, that thy mind should be borne hence (by grief). The only thing now to which thou must continue to give attention is our Law (and welfare). It is that over which thou, the Seven Nations, art administrator.

And also, is it not true, that they, our late grandsires, said, perhaps, we should die were it to take along with it, one's mind, no matter where it may be, among those who have united their affairs, will (it) slay with a single blow, only thou [deprecatively] must continue thinking that He, the Master [i.e., God], foreordains what befalls our persons in the course of things.

There [at this point in the ceremony] a wampum belt (is required).

Many, lo, are the matters in number.

4. It is the Fourth Matter.

My brother [i.e., thou and I are brothers], do thou keep listening along to my recital of the matter of the ritual. Now, am I not today saying, Go thou forward, do thou have courage. Thou hast charge of public affairs. So then let me say, my brother [thou and I are brothers], do you two, nephew and uncle, thy nephew who is a warrior, keep on conversing together at all times; thou must pay heed to anything that is good to which he may give utterance.

And also thou too, thou, warrior, wait to hear anything thy uncle, the royaner [i.e., the nobleman] of many things, to which he may give utterance.

So then, just that will come to pass, that anything in relation to our Law that you two may ordain shall be firmly established.

There [i.e., here] at this place a string of wampum (is required).

Many, lo, are the things (of the ceremony) in number.

I have written it. John Deserontyon.
Canadasege (At Newtown).

Caughnawaga April 9th, 1782.

1. The Seven Nations [*lit.*, the Seven Lands], these are their words at the time and place when they spoke in reply.

My brother [*lit.* thou and I are brothers], thou, Mohawk [i.e., thou, Te'seri'ho'kĕ^{n}', for thou art a Tekari'ho'kĕ^{n}'], three do thy clans number. Now, here in this place thy person has landed, at the place where I have my mat (dwelling-place) in place, I who am Seven Nations (Lands) in number. It is certain that nothing exceeds what has befallen thy person; it is certain, my brother, that thy tears flow down in two courses. Now, then, I have removed the tears. And also from the opening of thy throat I have dislodged the various things wedged therein. And also where thy mat (dwelling-

place) is outspread, there I have set the various things in order.

There [at this point in the ceremony] the "Forepart of the Ceremony" has its place. A string of wampum (here).

Many, lo, are the things (of the ceremony) in number.

2. Go to, my brother [*lit.*, thou and I are brothers], now do thou continue listening [*lit.*, holding out thy ear] to those things, which thou didst do severally, (just now) on thy side. Now, thou hast drawn together again my ranks; and also thou hast relighted the fire where I am wont to assemble my ranks (on account) of the multifarious things, every one of which is a duty for us. So let it come to pass (thankfully), therefore, let me say it, my brother.

There [at this point] a wampum string (is required).

Many, lo, are the matters (of the ceremony) in number.

3. Now, another thing, my brother [= thou and I are brothers], there, on thy side, thou didst do, being that that thou didst say, do thou and thy dear nephew, he who is a warrior, keep conversing one with the other constantly. So may it (in turn) come to pass, therefore, may I say it, my brother, each of the number of things to which thou didst give utterance in words. Keep thou thinking, therefore, my brother, that so it will come to pass, that is, verily I am thankful (for it), that in thinking my thoughts my mind is again in daylight.

There [at this point] a wampum string (is required).

Many, lo, are the matters (of the ceremony) in number.

Jn. Deserontyon.

[*Memorandum on the last page of the manuscript.*]

It tells it that a day (date) is extant that the sun will disappear, April 12th, 1782. At eleven o'clock daytime it will disappear. Two o'clock after midday it will again peer out; so that it will be three hours long before it reappears again.

The end.

LaChine, Apr. 9, 1782.

Caughnawaga, yakwawĕñni'nekĕⁿ' ne'' Teyak-
We Caughnawaga, let us speak the We

Tekari-

wari'hō'kĕⁿ' 'ă''sĕⁿ' (ni)yoñkwă'tā'răke' te'keni'
hoken(s) three so many we are clans in number two

teyoñkwakwĕⁿ''răre' ne'' tsi' nă'hoyātă'wĕⁿ'
two we are located in places the wherein so it befell him

Tsā'tă'k Ni'haoⁿ'hwĕñ'tsăge' tsi' o'nĕⁿ'
(the) Seven so many his lands are in number wherein the time

wă'rĕⁿ''heye' ra'sĕñnowā'nĕⁿ' A's'hare'kō'wan'-
he died he a chief (is) Asharekowa

kĕⁿ'hă'.
(who) was.

1. Tyotyerĕⁿ''toⁿ' O'hĕñ'toⁿ' Kari'hwate''koⁿ'
The first thing is (the) Front It–end of the ceremony (matter)

oka''seri' ē'rĕⁿ' wă'kwa'hā'wi'te'; nokhō'ni' tsi'
tear(s) elsewhere we bore them; and also where

te'roñnyă'to'kĕⁿ' wă'tyakwă'si'haroñ'ko'; nokhō'ni'
his throat is open we dislodged obstructions and also
severally;

tsi' ronaktā'te' wă'kwanekwĕⁿ'tarokewă'nyoⁿ',
where his couch we wiped away blood spots many
stands

ā'kwă' sayakwateweyĕñtoñ'nyoⁿ'.
fully again we set things aright in
succession.

E'ro', E't'ho', oroⁿ'kwă''să'. . . . . .
Surely, there a string, or strings,
of wampum.

Yakeniwĕñnakwe'koⁿ' ne'' Kō'ră',
He–I are unanimous, are the Super-
agreed intendent,

S'hotsi'tsyō'wăne'
Shotsitsyowanen (= "His
Flower is Great,")

2. Tekeni'hă'toⁿ't orī''wă'. Ni''ho'. Tyatate''kĕⁿ'
The Second it–matter Go to. Thou–I who
(is). brothers are

Tsyā'ta'(k) Niyoⁿ'hwĕñtysā'ke' o'nĕⁿ' ā're'
Seven So many lands (tribes) now (again), or
in number sometimes

yone'hră'kwă'(t) tsi' nisayă'tawĕñ''oⁿ'
it is amazing wherein so thy person it has
befallen it

teska'nē'ră'kwe' roskĕⁿ'rake'te''tă'kwe' Kayanerĕⁿ''-
two thy eyes rested he who a warrior was It–Law
(thereon)

seră' rotsteristōñ'ne'.
he–it occupied himself in.

O'nĕⁿ' toñta'hatirōñ'toⁿ' ne'' S'hoñkwawĕñnī'yo'.
Now again he has the He who our God (is).
drawn back (him)

Ne'' kā'ti' wake'hyă'rā''oⁿ' ne'' Tekeri'hō'kĕñ'
That conse- I it have recalled the I who am a Mo-
quently hawk (i.e., a
Tekarihoken)

tsi' nit'hotiri'wĭsă'oñ'ne' ne'' oñkwă'sotseră'soⁿ''-
where- so they it had the our several grand-
in thus ordained sires

kĕⁿ''hă' ne''kĕⁿ' ne'' roñ'nĕñ' kă'' ki'' ok'
who were did not the they have wher- it may only
that said ever, be,

noñ'we' ko'nikoñ'kă''te' (n)ĕⁿwā'toⁿ' (ne'')
the place one's mind fresh, will it become (the)
(that) untouched, (is) (ones)

oñtate'kĕⁿ''soñ' yokoñta'tye' ĕⁿtsyoñteweyĕñtoñ'-
they who are sev- right away, again will one restore
erally brothers at once, things severally
one to another

nyoⁿ'.

O'nĕⁿ' kā'ti' ki''roñ' wă'tkă'kĕⁿ'rawĕñ'rye' tsi'
At this so then let me I the dust disposed, where
time say stirred about,

yă'kayĕñ'tă'ne' raoyeroñtă'–kĕⁿ''hă' ne''
there it fell, his flesh–it was the
alighted

oñkwari'wă'-kĕⁿ''hă' Ās'hare'kowan''-kĕⁿ''hă'
our man of affairs–who Asharekowanen–who was
was "Big Knife,"

i'kĕñ' ĕñs'kăt' yeyoñkwari''wă' ne' kā'ti'
it is one there our business (is) the so then

awĕⁿ'heyoñtă''ke' oñkwatewĕñoñ'ti', i'kĕñ' yakeni-
the corpse on we cast our words, it is he and I

wĕñnakwe′ko^{n}‘ ne″ Kō′ră‘ ne″ S‘hotsi′tsyō′wăne′.
are unanimous the Super- the Shotsitsyowanen.
intendent (= “He whose
Flower is Great”).

E′t‘ho‘ kayoñ′ni‘.
There a wampum
belt.

E′so′, să″ niyori″wăke‘.
Many indeed, so many mat-
lo, ters number.

3. ’A‘sĕ^{n}″hăto^{n}’(t) ori″wă’.
The third matter,
item.

Tyatate″kĕ^{n}’ Tsyā′ta‘k Niyo^{n}‘hwĕñ′tsyăke‘
Thou and I who Seven So many (the) lands
are brothers (tribes) number

o′nĕ^{n}‘ sat‘hoñtătye‘ wakeri‘wă‘sawa′tye’.
now do thou continue (as) I continue reciting
listening on the matter (ritual).

Wakē′ro^{n}‘-kĕ^{n}‘ ĕ^{n}‘s′kăt ok′ ĕ^{n}tkewĕñninekĕ^{n}’″ne’
I intended–did I one only will I utter a word
not

tsi′ noñ′we‘ nisayă’tawĕ^{n}’″o^{n}‘.
where the place there it has befallen
thy body.

Ki″roñ‘ kā′ti’ tyatate″kĕ^{n}’ o′nĕ^{n}‘ toñsakonĕ^{n}″-
Let me so then thou and I now again I have
say who are brothers drawn thy
ranks together

rătī′re’ tsi′ te‘satstci’rato^{n}″kwă’ niyă’teyori‘-
where thou dost customarily all the several
surround the fire matters in number

wake″soñ’ we’sateri‘wayĕñ″hăse’ nokhoñ′ni’ (*for*
(that) has become a duty and also
for thee

nok′ oñ′ni′) sakoñtsistayĕñ″hă‘se’. Wă″se‘;
and also again I have fire for thee. Go thou;
kindled a

tsyā′ko^{n}‘ tyatate″kĕ^{n}’ ori″wă’ satsteris′to^{n}‘ tsi′
take thou thou and I who official thou dost where
courage are brothers business attend to it

nī′ko^{n}‘ yotatĕñ′ro^{n}‘.
so they they remain.
many
number

To″să’ ok′ ne″ yaka‘hawi″te’ ne″ să’nikoñ′ră’,
Do not only the there it bear it the thy mind,
away hence

ok′ o′nĕ^{n}‘ tsi′ ne″ asatsteristo^{n}″hak ne″
only now where the thou shouldst continue the
your duties

oñkwayenerĕ^{n}″seră’, i′kĕñ‘ i′se’ tsyă’takwe’nī′yo’
our Law, it is thou thou art master of
it, disposer of it,

ne″ Tsyā′ta‘k Niyo^{n}‘hwĕñ′tsyăke‘.
the Seven So *it* many land(s)
number.

Nok″hoñni’ roñ′nĕñ‘ wă″hi’ ne″ oñkwă‘sot-
And also they said of course, the our grandsires
you know, individually—

seră″soñ’kĕ^{n}″hă’ aetewĕ^{n}″heye’ ’o^{n}″te‘ ne″
who were we would die perhaps the

yakahā′wi‘te’ ne″ ako″nikoñ′ră’, kă″ ki″ ok′
hence away it the one’s mind, wher- it may just
would bear it ever be

noñ′we‘ tĕ^{n}‘tkă‘hrā′kwă‘te’ tsi′ niyoñteri‘wakhă″-
the place thence it it strike where there they their
off its perch affairs have united
severally

ho^{n}' ne'' ok' nis''ă' ne'' se'r'hek Rawĕñnī'yo'
the only thou, by favor the thou must think continuously He–the Master (i.e., God)

t'hawero^{n}'hă'tye'se', tsi' niyoñkwayă'tawĕ^{n}''se'.
thence he designs, purposes, it, where- in so it our bodies befalls customarily.

E't'ho' Kayoñ'ni'.
There *It*–belt of wampum.

E'so' să'' niyori''wăke'.
Many lo, so many *it*–matter(s) number

4. Kayeri''hăto^{n}'(t) orī''wă'.
It, the fourth *it*-matter.

Tyatate''kĕ^{n}' o'nĕ^{n}' sat'hoñtă'tye' wakeri'wă'-
Thou and I are brothers now do thou keep listening along I am reciting the matter along.

sawă'tye'. O'nĕ^{n}' noñ'wă'-kĕ^{n}' kā'to^{n}', wa''se'
At this time the today–is it not I am saying, do thou go

tsyā'kĕ^{n}' orī''wă' satsteris'to^{n}', ki''roñ' kā'ti'
do thou have courage *it*–business, matter thou hast charge of it, let me say it so then

tyatate''kĕ^{n}' teseni''t'hărak ne'' tsyo^{n}'wătĕñ''ă'
thou and I who are brothers do ye two keep on conversing together the thy dear nephew

ro'skĕ^{n}'rake''te'; ĕ^{n}'sat'hoñ'tăte' ne'' ot'he'no^{n}'
he, the warrior; do thou give ear to it the anything

tĕ^{n}t'hawĕñnínekĕ^{n}'ne' ne'' ĕ^{n}kari'wiyo''hăke'.
thence he will give utterance to it the it will be good.

Nok'hoñ'ni' nī'se' sa'skĕⁿ'răke''te' sat'hoñ'dek
And also thou thou who art a warrior do thou give ear always to it

ne'' ot'he'noⁿ' tĕⁿt'hawĕñni'nekĕⁿ'ne' yano''sĕⁿ'
the anything thence he will give utterance to it thy uncle, mother's brother

royā'ne'rsoñ'.
he who is the ruler of many things.

Ok' kā'ti' nĕⁿyā'wĕⁿ'ne' ĕⁿyori'wă'nī'roⁿ' ne''
Only so then so it shall come to pass it shall become a firm thing the

ot'he'noⁿ ĕⁿseniri'wis''ă' ne'' oñkwayane'rĕⁿ''seră'
anything ye two decide upon the our law

E't'ho', Oroⁿ'kwa''să'
There, (it) string of wampum

E'so' să'' niyori''wăke'.
Many lo, so many *it*–item(s) number.

Wak'hyā'toⁿ', John De'seroñ'tyoñ'.
I it have written,

Canadasege.
At Newtown.

Caughnawaga April 9, 1782.

1. Tsyā'dă'k Niyoⁿ'hwĕñtsyā'ke' raotiwĕñ'nă'
Seven So many *it*–lands number their word

tsi' o'nĕⁿ' toñta'hoñtā'ti':
where-in at the time they make reply:

Tyatate''kĕⁿ' Te'seri'hō'kĕⁿ' 'A''sĕⁿ' (ni')-
Thou and I are brothers Thou, Mohawk three so many

să'tara'ke' o'nĕⁿ' kĕñ't'ho' noñ'we' nisayă'tă'ti'-
thy clans number at this time this place the where there thy body has arrived

rhe''oⁿ' tsi' noñ'we' niwakenaktā'te', Tsyā'ta'k
where the place there my mat is spread out, Seven

Niwakoⁿ'hwĕñtsyā'ke' kanekhē're' iyă'' teyokĕñ'-
So many my lands number it is not doubted not it lacks (anything)

roⁿ' tsi' nisayătawĕñ''oⁿ' (*text:* nisayă'tawĕⁿs)
where-in so thy body has suffered so it ails thy body

kanekhē're' tyatate''kĕⁿ' te'saka'serĕⁿ'toñ'nyoⁿ'
it is not doubted thou and I are brothers thy tears flow in two courses

o'nĕⁿ' kā'ti' ē'rĕⁿ' wa'khā'wi'te' ne'' oka''seri'
now so then else-where I carried (them) the (it) tear(s)

nokhoñ'ni' tsi' tesanyă'to'kĕⁿ' wă'teksi'haron'ko'
and also where thy throat opening (is) I removed lodged things

nokhoñ'ni' tsi' tisanaktā'te' wă'kateweyĕñtoñ'nyoñ'.
and also where thy mat is spread I sat things to rights severally.

E't'ho' O'hĕñ'toⁿ' Kari'wate''koⁿ' oroⁿ''kwa''să'.
There Front *It*-ceremony, end of, (i.e., the first part of the ceremony), *it*–string of wampum.

E'so' să'', niyori''wake'.
Many lo, so many items number.

2. Ni''ho', tyatate''kĕⁿ' o'nĕⁿ' sat'hoñ'tek ne''
Go to, thou and I are brothers at this time do thou continue to listen the

ni'kĕⁿ' tsi' nontă'syeran'nyoⁿ' o'nĕⁿ'
so (they) are where- in thence thou didst do them severally now

tonsăskenĕⁿ'ratī're' nokhoñ'ni' săskwatekă''tĕⁿ' tsi'
thence thou disdt draw together my people and also thou hast rekindled it where

noñ'we' nă'tekenĕⁿ'roñnyā''t'hă' niyă'te·
the place there I use it to assemble my ranks every one

teyori'wake''soñ' oñkwateri'wayĕñ''hă'se'; niyā'wĕⁿ'
it–matter(s) number severally they have been left to us as obligations; let there be thanks

kā'ti', ki''roñ', tyatate''kĕⁿ'. E't'ho' E'so' să''
so then let me say thou and I are brothers. who There Many, lo,

niyori''wăke'.
so many *it*–matter(s) number.

Kayoñ'ni'.
It–Belt of wampum.

3. O'nĕⁿ' o'yă' tyatate''kĕⁿ' tsi' nontă''syere'
Now it other (thing) thou and I are brothers where- in so thence didst thou do it

ni'kĕⁿ' ne'' wa'si'roñ' te'seni''t'harak ne''
so is (it) the thou didst say do ye two continue to converse together the

tsoñwatĕñ''ă' ro'skĕⁿ'ră-ke''te'. Niyā'wĕⁿ' kā'ti',
thy dear nephew he, the warrior. Let there be thanks so then,

ki''roñ', tyatate''kĕⁿ' tsi' nī'koñ' ta'sewĕñ-
let me say — thou and I are brothers — where-in — so they many number — thence thou didst utter words.

ninekĕⁿ''ne'. Se''rhek kā'ti' tyatate''kĕⁿ' e't'ho'
Do thou keep thinking — so then — thou and I are brothers — thus (there)

nĕⁿyā'wĕⁿ'ne' i'kĕñ' ăkwă'' niyā'wĕⁿ' wĕñ'de'
so it shall come to pass — it is — verily — let there be thanks — it–day-time

soñ'toⁿ' tsi' kĕñnoⁿ'toñ'nyoⁿ'.
again it has become — where — I am thinking my thoughts.

E't'ho' oroⁿ'kwă''să',
There — *it*–string of wampum.

E'so' să'' niyorī''wăke'.
Many, lo, — so many it matter(s) number.

Jn Te'seroñ'tyoñ'.

[*Memorandum on last page of manuscript.*]

Ne'' wat'hro'ri' tsi' we'hni''serāyĕⁿ' ĕⁿwate-
The — it tells — where — there is a day extant — will *ti*–sun

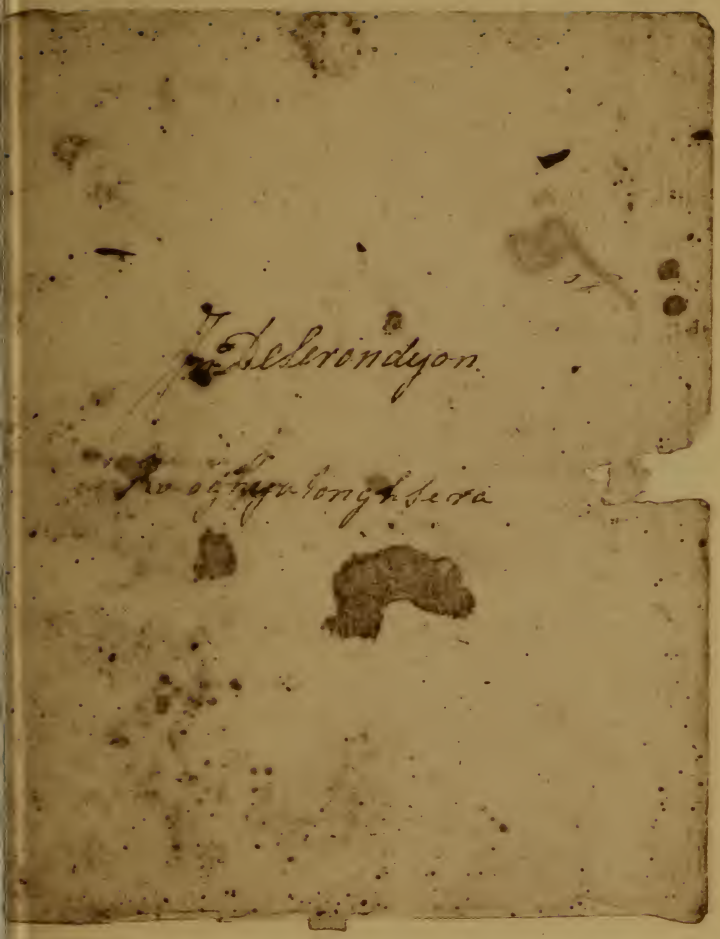
ra'kwa''toⁿ' April 12, 1782. 11 ĕⁿkahwistă''ek
disappear — " " " " — it will strike bell

or'hoⁿ'ke'ne' ĕⁿwa''toⁿ' 2 tĕⁿkahwis'tă'ek
daylight–in — will it disappear — " — will it strike the bell

ĕⁿyoto'hets'toⁿ' nĕⁿ'tye' ĕⁿtsyoke''to'te' 3 kā'ti'
it will pass it — midday — will it again appear. — " — so then

nĕⁿkahwis′tă'ek	tsi′	nĕñ′we'	yĕⁿtsyoke''to'te'.
so many it bell will strike (hours)	where	there it will be going	there will it again appear.

(Yō′to'kt).
It ends.


Tedelerondyon
Ko ofigyalongtdera

(2)

Lachine Ap.l 9.th 1802 —

Tuyhnawageyagwaweaninnehearne
Deyagwarihogea 3yongwadaragie
2 Deyongwagweararae
ne Dsinahoyadawea Yni-haonhwhe
Syage Tsionea Waghreah-heye
raghkeannowaneaneShare kowanggea

Dyodyeraghton Oheadon Karighwa
dughgon Ogaghseri Enewagwaha
wighde
nokhoni Tsidekho [redacted] gea Wadya
gwaghsiharong
nokhoni Tsironahdatte Wagwane
gweagh Darogeiwan Nyon, Agwagh
saya gwadewe yeadon Nyon
Ero E tho — Orongwaghsa —

gayenikeaneagwehonne Gorah
Esosane yoriwage

Skotti Gyowane

2 Degenighhatonoriwa

niho Dyadotegea tsyadaghnijonghsheh
jageOnea daareyoneghraegwa tsinesayada-
wea Onea wesanekherea tegheska
neraghgwe roghsgearagegh dé dagh-
gwe kayannereaghsera kotderis-
tonne Onea Don Dahadyrondea ne
Shongwaweaniyo ——

Nekaatiwageghyaghraon ne Dege-
righhoged tsinithotirighwilson-
onne non[illegible]ghsotsherashongeaha
ne geannonon[illegible]hagiohnonwe
hgoni gonCaghdenea Waton onda
degea[illegible]Shon yohonDatdye Entsyon
dewegeatontsyon Onea kaati Dyatatge
giran Wathageahraweaniye Dsinon-
weyagayeadane Kaoyerondageaha

non gwa right wageah ha Ki Share Kowan
geah ha ic hea iwa hat ye yong wa riwa
ne haa ti Owea he yonda ge ongwa de-
wea nónd y ic hea ya gen ni wea na gwa-
hon ne Gorah Shotsitt Kyo wan ne & tho
Kayonni
Ctotane yori wage

agh seah ha don oriwa

3 Dya datte gea thya dagh k niyong hwan-
thya-ge onea Satthondatte wage right
wagh sa watte wagéron geagh iaskar
oh ent the wea ninne geane Dsi nonwa
ne sa ya da wea giron ha ati Dya datte
gea onea Don sa-honeaghrá dye
Dsinigo Dsi degh sate-thi ra tongh gwha
niya de yo right wage gh shon We sa de right
wa yea ha de wagh se thya gea Dya datte gea
4 oriwa Satt de ris ton thinigon yo datte a
ron

Soghsaoh neya ha ha weighde
ne sa nigonra Okhonea Wenasats
Teriswanhak nongwa ya neneaghsera
ichnea ise Wyadaghwe ni yo ne. Wya
Taghniyonghwhen Wyáge
nokhoni Honea Wahi nongwaghsots-
hera Shongeaghha Aedewaeaghhe ye
onghdene ya ha ha weighde nagoni-
honra ka gioh nonwe ent tha ra ka-
gwaghde Winiyonderighwah-ha hon
ne oh nis sa ne Serhek Ha wea ni yoh
tha weron[illegible]ye se Winiyongwa ya oa-
wea se Etho———

Thayonni
Elo Sane yori wage

ha ye righ ha don Oriwa

4 Dyadatkgea Onea Satthondatkye
Wageri gh wagh Sa watkye nea nonwa
geah Thaaton wagh Se Dyagea oriwa
Sas deri don gi ron haati Dyadatkgea
de Seni gh tha rah negh Thonwá tea
Vogh Shea ra geghde eagh Satthondatke
né othe non Ent tha wea ni negea ne en ka
ri gh wi yo hakge —
nok ho ni ni Se Sagh Sgea ri geghde
Sat thon dek nok the non eant tha wea ni nne
gea ne ya nó Sea ro yaner D Shon
ogh ha ati nea ya wea ne Enyo ri gh wah
ni ron nok the non En Seni ri gh wi Sa non
gwa yan ne ne agh Sera E tho ———
Orongwagh Sa
Edo Sa ne yori wage ———
Nok yaton John Diderondyon Cannadalege

Caughnawaga Apl. 9ds 1782

1 Thyadaghkniyonghwhen Thyagehaodiwan
Dsi onea Dondahondady

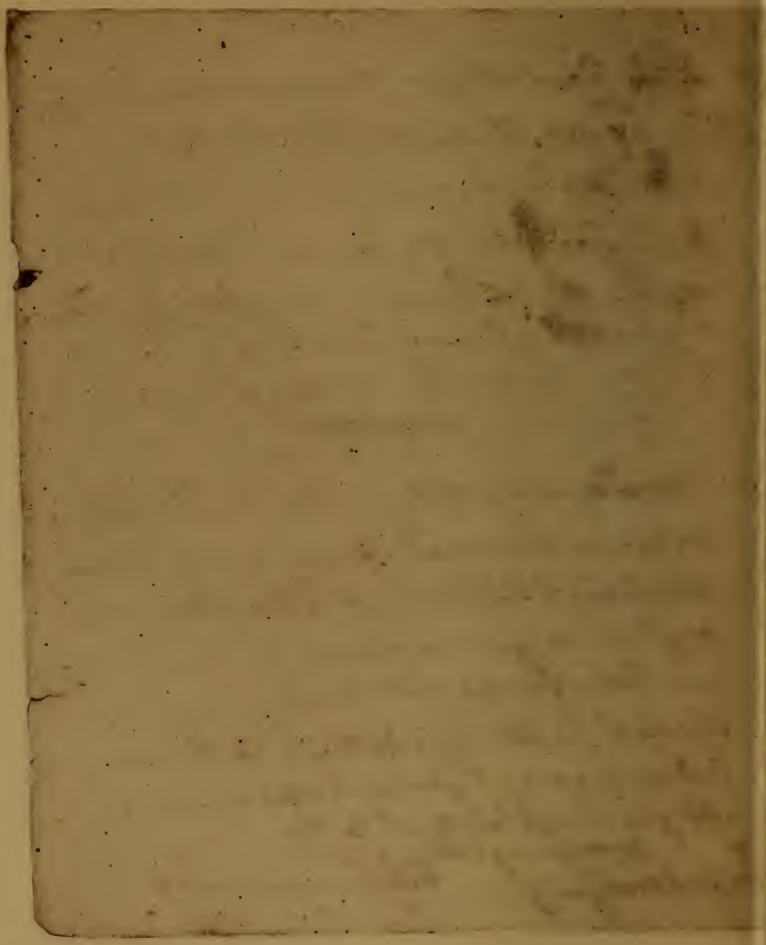
Dyadatte gea deghseri hogea aghsea
sadaracge onea gea thononweni saya
Datirhe on Thinonweni wagenakdatde
Thyadaghkni wa yonghwhen Thyage
hanine he te yaghdeyogea ron Thinu sa
ya ta wea hanekhere Dyadata gea
De sa gaghsere a ton Thyon onea kaati
Erea Waakhawighdeno Caughseri
Wakhoni Thide sa Thyatogea Wadekhs-
hikarongo nokhoni Dsidysa nak
datte wa kadewegeaton-Thyon

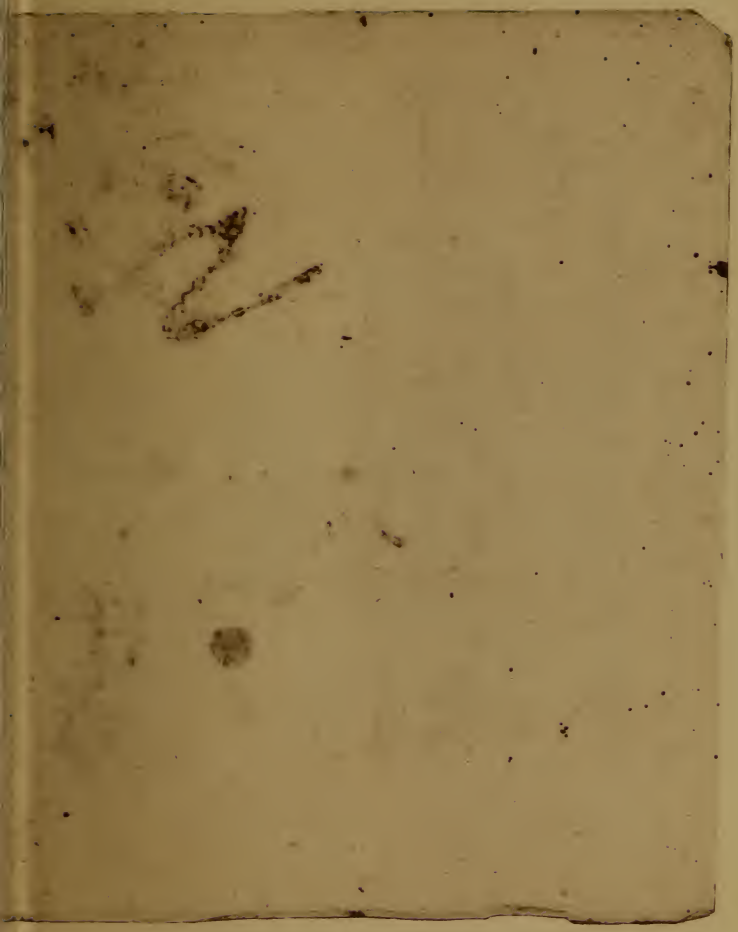
Ethoh Thea ton hareghwatechhon
Orongwaghsa

Esosane yoriwagge

2 ni ho Dyadattegea Onea Satthondeh
ne negea Tsinondaghsyeran Ryon
Onea Donsaghsgeneaghrádyne Nohkhoni
saghsgwadekádea Dsinonwenadegeweagh
ron Ryathathaniyadeyorighwaghghshon
ongwaderighwayeáhaseniyaweakaati
gi ron Dyadattegea Ethoe Esosaneyoriwage
hayonni Orangtongsa

3 Onea oya Tyatattegea Dsinon Daghsyeon
negea ne Tsawaghsiron desinightha
Prahnegh Dshonwadea Roghsgeaxe
geghde niyaweakaatigironTyadatte
gea Dsinigondaghsewean innegea ne
Serhekhaati Tyadattegea Ethoneayawi
ichea agwaghyaweghweade London
Dsigeanonghton Ryon Ethoe
Orongwaghsta
In Dekatontyon Esosaneyoriwage





Ne Wattroni Dsi weghnisera iyea
En Waderaghgwaghtoni April 12th 1702
Ii en caughwis da ioge orhongiene enwaghton
2 Dei a Caughwis da ioge ~~Dsinenawe~~
? Enyotoheits Don nentye enlo
En Tsyoge Toghde 3 hauti nea caughwis da ioge
Dsi nea awe yea Tsyoge Toghde

60
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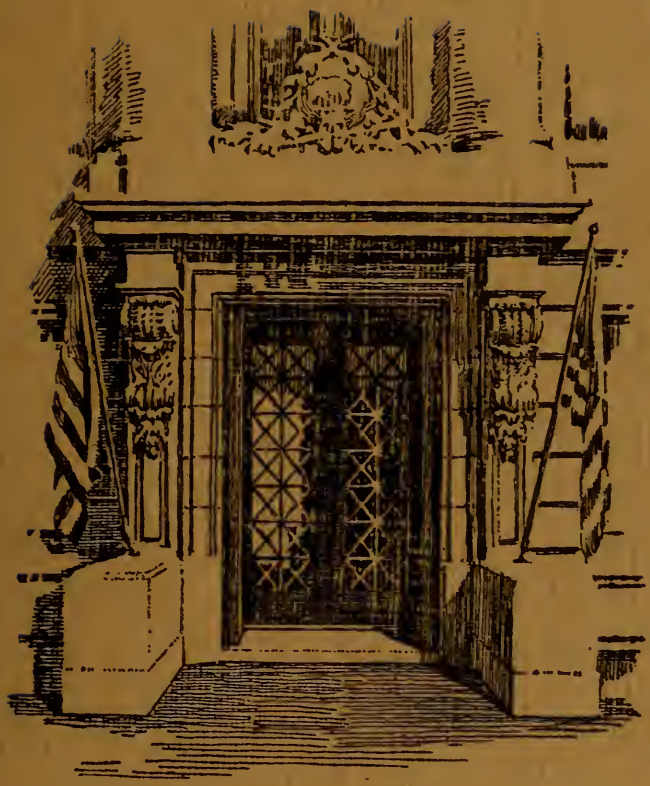
11-9
1-2



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